The Chaplain

SPECIAL ISSUE

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THE Chaplain

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"EVANSTON"

What? . . . When? . . . How? . . . Who?

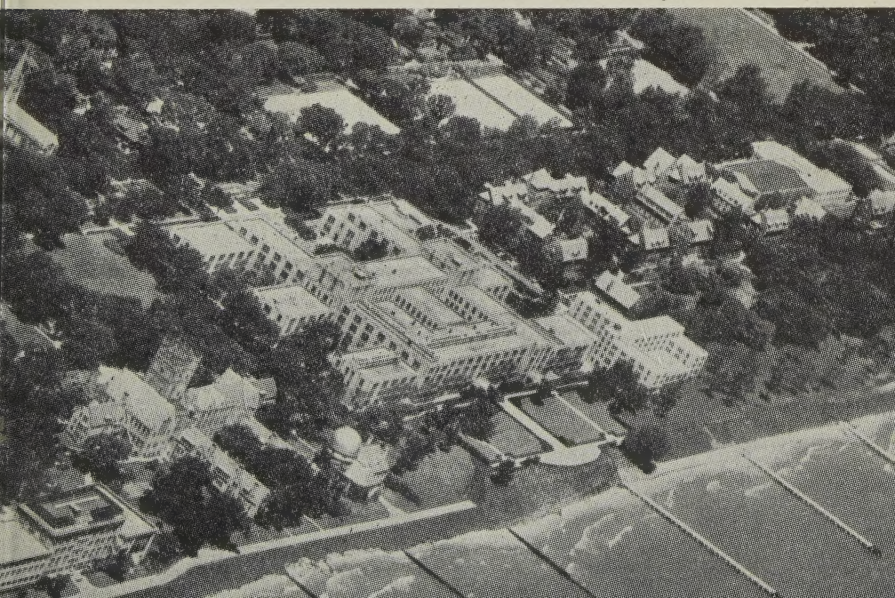
TO appreciate the promise of "Evanston," we need only reflect that here the churches will be doing on a world-wide scale what chaplains are already doing in their limited assignments. The same inclusive spirit that is yours, and that motivates your ministry to diverse religious groups, will inspire the World Council in its search for our "oneness in Christ."

Perhaps few chaplains can actually *attend* the Second Assembly of the World Council of Churches when it meets in Evanston, Illinois, August 15-31. But all of us can *participate*, thanks to modern systems of communication and to the democratic framework of the Council, which expects Christian individuals and groups to make their voices heard and to register their convictions. This issue of THE CHAPLAIN is devoted to providing information that can help you participate effectively.

Background. Evanston is the next milestone in the modern ecu-

A corner of the campus of Northwestern University, situated on Lake Michigan.

Photo credit: Chicago Aerial Survey Co.



McGaw Memorial Hall, where the meetings of the 1954 Assembly of the World Council of Churches will be held, was dedicated Jan. 18, 1953. This building serves the university in the dual function of field house and large auditorium.

menical journey which began at the World Missionary Conference held in Edinburgh in 1910. Out of this conference came two great movements—"Faith and Order" and "Life and Work." The common task of both was recognized at Oxford and Edinburgh in 1937. The two movements merged, becoming officially the World Council of Churches at Amsterdam in 1948. (To see how the World Council is related to other international and interdenominational bodies, see the chart here inserted as a flyer. Notice, however, that the chart, which was drawn up several years ago, should be corrected by facts given elsewhere in this issue.)

Setting for the conference. On the wooded campus of Northwestern, by the shores of Lake Michigan, representatives of 161 denominations from 48 countries, using three languages, will meet in the first ecumenical conference in the Western Hemisphere. Besides the 600 official delegates, there will be 600 accredited visitors, 150 consultants, 120 youth consultants, fraternal delegates, official observers, general visitors, and the press.

Special events. The Chicago Ecumenical Institute is described on pages 16-17.

Sunday evening, Aug. 15, a great public "Festival of Faith" in Soldier Field, Chicago, will portray the biblical drama of Creation, Redemption, and Consummation.

Admission. Tickets to public plenary sessions of the Assembly ($1.00 each) can be ordered from World Council Tickets, 1800 Sheridan Rd., Evanston, Ill.

ASSEMBLY PROGRAM

Sunday, August 15

MORNING: Opening service of worship† (First Methodist Church—see picture on page 21)

AFTERNOON: Opening plenary session, DR. MARC BOEGNER (France) presiding. Presentation of main theme: "Christ—The Hope of the World"
Speakers: Bishop Lesslie Newbigin (India), Professor Edmund Schlink (Germany), Professor Robert Calhoun (U.S.A.)

EVENING: Public worship service, Soldier Field, Chicago (capacity 100,000)

Monday, August 16

MORNING: Plenary session, BISHOP G. BROMLEY OXNAM (U.S.A.) presiding: W.C.C. business

AFTERNOON: Plenary session, BISHOP OXNAM presiding: W.C.C. business

EVENING: Plenary session, BISHOP C. K. JACOB (India) presiding

† Each morning begins with a worship service.

Report of Secretariat for Evangelism
Speaker: Dr. Hans Hoekendijk (Holland) *

Presentation of Section on Evangelism
Speakers: Mr. D. T. Niles (India), Canon Theodore Wedel (U.S.A.) *

Tuesday, August 17

MORNING: Group discussion of main theme

AFTERNOON: Group discussion of main theme

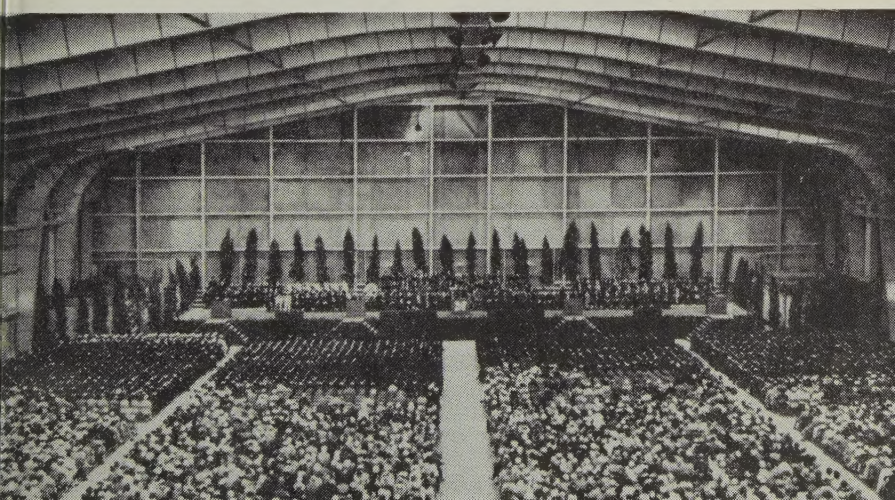
EVENING: Plenary session, ARCHBISHOP BRILIOTH (Sweden) presiding
Report of Faith and Order
Speaker: Canon Oliver Tomkins (England)

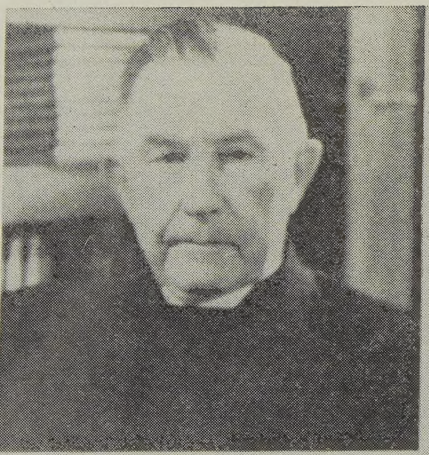
Presentation of Section on Unity
Speakers: Bishop Anders Nygren (Sweden), Professor V. E. Devadutt (India),* Professor George Florovsky (U.S.A.)

[*Continued on page 7*]

* Invited—acceptance not yet received.

With a maximum capacity of 12,000, McGaw Memorial Hall is the third largest auditorium in the Chicago area. This interior view shows the Commencement exercises of 1953.



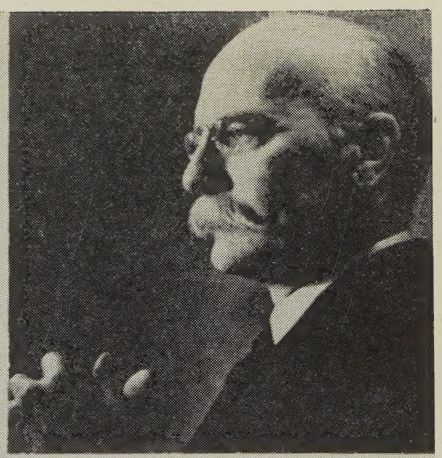


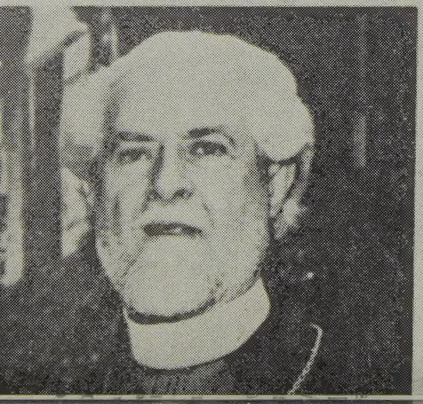
The Five Presidents of the World Council of Churches

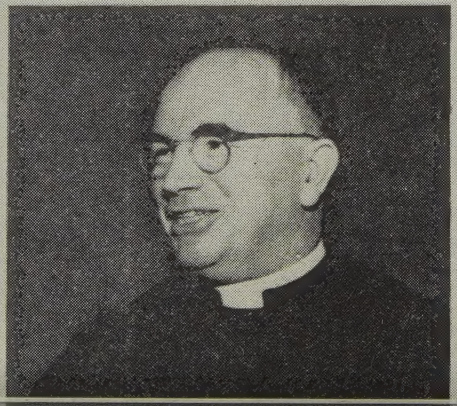
(A sixth president, Geoffrey Cantuar, was recently elected to take the place of Miss Sarah Chakko, of India, who died Jan. 25.)

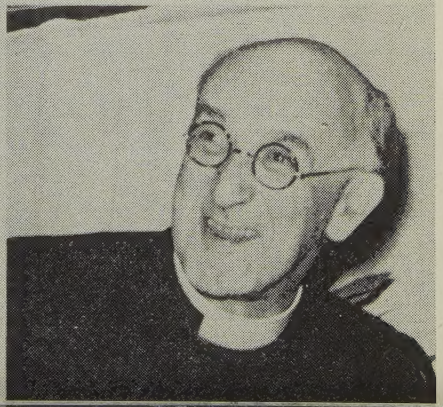
Top row: *Left,* BISHOP EIVIND BERGGRAV, Norway; *right,* DR. MARC BOEGNER, France.

Bottom row, *from left:* ARCHBISHOP ATHENAGORAS, Greek Orthodox Church; BISHOP G. BROMLEY OXNAM, U.S.; DR. GEOFFREY FISHER, Archbishop of Canterbury, England.



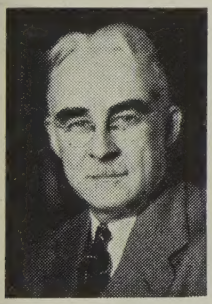






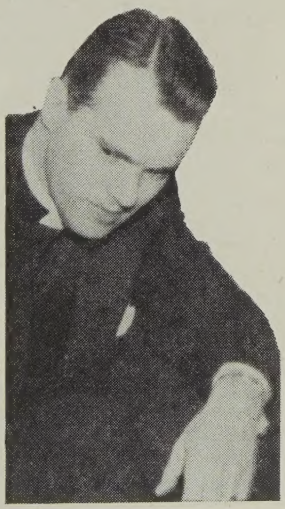
W. A. VISSER 't HOOFT

The name of Dr. Visser 't Hooft has become almost synonymous with that of the World Council of Churches. As General Secretary of the Council, he has intimate knowledge of all its concerns.



SAMUEL McCREA CAVERT

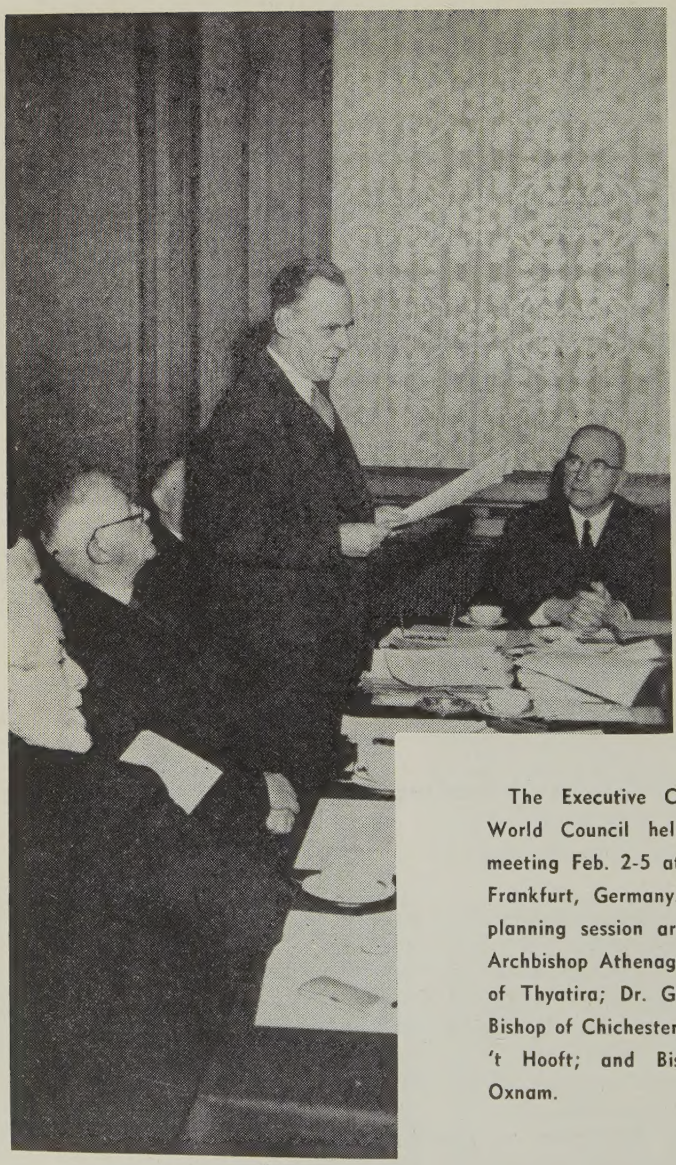
The skill and experience of 33 years as administrative head of the Federal Council of Churches and, later, the National Council of Churches became available to the World Council on Feb. 1, 1954, when Dr. Cavert retired from the national body to become Executive Secretary of the United States Conference for the W.C.C. as well as Executive Secretary in the United States for the over-all World Council body.



ROBERT S. BILHEIMER

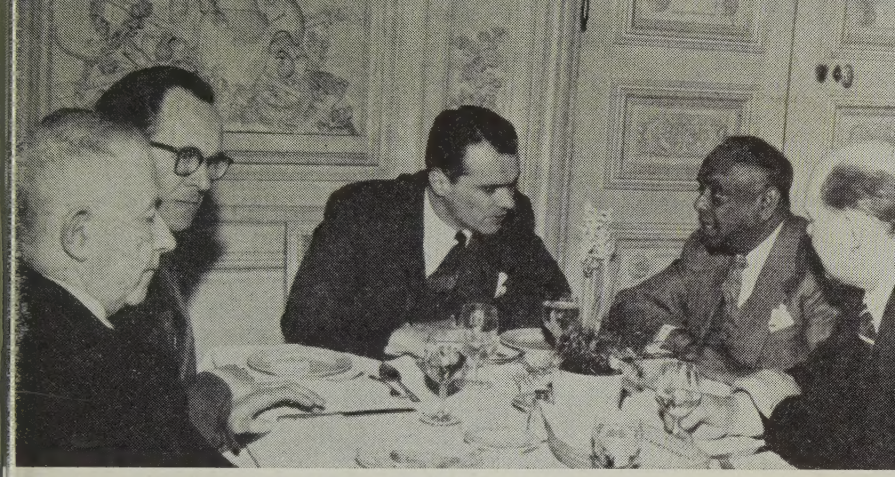
He is listening hard—and he needs to! As Executive Secretary for the Assembly, Bob Bilheimer will run the show at Evanston. He has been entrusted with this great responsibility by the Central Committee, who look to him to see that a thousand details are carried out with smooth and accurate dispatch.

The Rev. Mr. Bilheimer received his B.D. degree from Yale Divinity School, worked with the Student Volunteer Movement and Interseminary Movement. He was Administrative Secretary of the Amsterdam Assembly. His newest appointment is as Associate General Secretary of the W.C.C.



The Executive Committee of th World Council held its semiannua meeting Feb. 2-5 at Konigstein, nea Frankfurt, Germany. Seen here at t planning session are *(left to right)* Archbishop Athenagoras, Metropolita of Thyatira; Dr. George K. A. Bel Bishop of Chichester; Dr. W. A. Visse 't Hooft; and Bishop G. Bromle Oxnam.

They set up this program



Planning continues around the dinner table in Germany at the last regular meeting of the Executive Committee before the Assembly meets in Evanston. Seen above are *(left to right)*: Bishop Eivind Josef Berggrav, Dr. Hans Harms, Rev. Robert S. Bilheimer, Dr. Rajah B. Manikam, Dr. Nils L. Ehrenstrom.

[*Continued from page 3*]

Wednesday, August 18

MORNING: Plenary session, DR. FRANKLIN CLARK FRY (U.S.A.) presiding: W.C.C. business

AFTERNOON: Group discussion of main theme

EVENING: Plenary session, BISHOP EIVIND BERGGRAV (Norway) presiding
Presentation of Section on the Responsible Society
Speaker: Dr. C. L. Patijn (Holland) *
Address: "Asia and Africa Ask Searching Questions"
Speakers: Dr. Charles Malik (Lebanon), Rev. Peter Dagadu (Gold Coast)

Thursday, August 19

MORNING: Group discussion of main theme

AFTERNOON: Committees on W.C.C. business

EVENING: Chicago Symphony Concert

Friday, August 20

MORNING: Committees on W.C.C. business

AFTERNOON: Committee business
Confessional meetings as desired

EVENING: Plenary session, ARCHBISHOP OF CANTERBURY presiding
Report of the Commission of the Churches on International Affairs
Speaker: Dr. O. Frederick Nolde (U.S.A.)
Presentation of Section on International Affairs
Speaker: Dr. Johannes Leimena (Indonesia) *

Saturday, August 21

MORNING: Plenary session, ARCHBISHOP ATHENAGORAS presiding
Presentation of Section on Race
Speakers: Dr. Benjamin E. Mays (U.S.A.), Dr. B. J. Marais*
Section on Vocation
Speaker: Dr. F. P. Miller (U.S.A.)
Report of Ecumenical Institute
Speaker: Dr. Hendrik Kraemer (Holland)

AFTERNOON: Committees on W.C.C. business

EVENING: Preparation for Communion
Speaker: Dr. E. A. Payne (Britain)

Sunday, August 22

MORNING: Holy Communion

AFTERNOON: Free

EVENING: Plenary session, DR. BOEGNER presiding
Report of Department of Inter-Church Aid and Services to Refugees
Speakers: Dr. Robert Mackie (Scotland) Dr. Elfan Rees (Britain), *et al.*

Monday, August 23

MORNING: Sections

AFTERNOON: W.C.C. business committees

EVENING: Plenary session, ARCHBISHOP ATHENAGORAS presiding
Report of Study Department
Speaker: Dr. Henry P. Van Dusen (U.S.A.)
Report of Commission on Life and Work of Women in the Church
Speaker: Mlle Madeleine Barot (France)
Report of Youth Department
Speaker: Mr. Philip Potter (West Indies)

Tuesday, August 24

MORNING: Sections

AFTERNOON: Sections

EVENING: Plenary session, DR. JOHN MACKAY presiding
Report of Joint Secretary in East Asia and on Relations with International Missionary Council
Speaker: Dr. Rajah Manikam (India)
Address: "World-wide Evangelism in This Generation"
Speakers: Dr. Charles Ranson (I.M.C.) Dr. Chandu Ray (India)

Wednesday, August 25

MORNING: Sections

AFTERNOON: Sections

EVENING: Plenary session: main theme; ARCHBISHOP OF CANTERBURY presiding

Thursday, August 26

MORNING: Plenary session: main theme; ARCHBISHOP OF CANTERBURY presiding

AFTERNOON: Plenary session, BISHOP OXNAM presiding: W.C.C. business
EVENING: Free

Friday, August 27

MORNING: Plenary session, BISHOP OF CHICHESTER presiding: Sections

AFTERNOON: Plenary session, DR. FRY presiding: W.C.C. business

EVENING: Plenary session, BISHOP OF CHICHESTER presiding
Address: "Tensions of the World and Unity in Christ"
Speakers: Mrs. Rena Karefa-Smart (Nigeria),* Archbishop Michael (U.S.A.), Bishop Berggrav (Norway)

Saturday, August 28

MORNING: Plenary session, DR. VAN DUSEN presiding: Sections

AFTERNOON: Free

EVENING: Plenary session, BISHOP OXNAM presiding: W.C.C. business

Sunday, August 29

MORNING: Worship

AFTERNOON: Plenary session, BISHOP BERGGRAV presiding
Address: "The Church's Dependence on God; Its Independence from Men"
Speakers: Professor Reinhold Niebuhr (U.S.A.), Bishop Otto Dibelius (Germany)

Monday, August 30

MORNING: Plenary session, DR. BOEGNER presiding: Sections

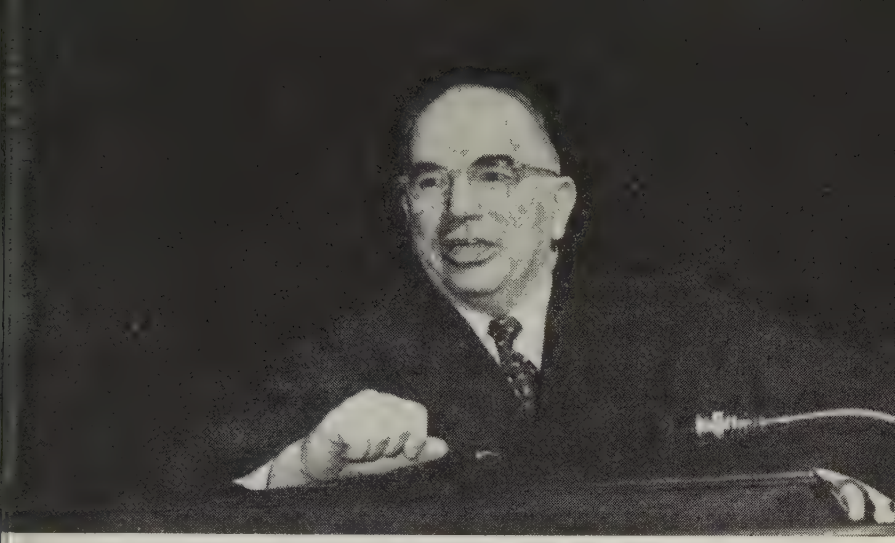
AFTERNOON: Plenary session, BISHOP OF CHICHESTER presiding: W.C.C. business

EVENING: Plenary session, ARCHBISHOP OF CANTERBURY presiding: W.C.C. business

Tuesday, August 31

MORNING: Plenary session, BISHOP OXNAM presiding: Sections

President Eisenhower has been invited to address the Assembly, and has expressed his sincere hope that he will be able to attend.



YOUR STAKE *in the* WORLD COUNCIL

G. BROMLEY OXNAM

Bishop of the Washington Area of the Methodist Church
Member of the General Commission on Chaplains
President in the U.S.A. of the World Council of Churches

CHAPLAINS have a stake in the World Council of Churches because of their own uniquely ecumenical—and frequently international—ministry.

The World Council, as you know, is not a church. It is the churches themselves in co-operation at the world level. The Second Assembly, which will convene at Evanston, Illinois, on the campus of Northwestern University on August 15, may prove to be the most significant religious meeting in the history of the United States to date. Representatives of 161 churches from 48 nations will be present. The outstanding religious leadership of the world will converge upon a typical American city, will live on the campus of a Christian university, will share in a common search for truth.

You are ministers in the armed forces of a great nation, and you

know how important it is that other nations see us without distortion. The delegates and visitors to Evanston will come to know the American people as they are; they will sense our spirit. They will behold our essential democracy. They will see with their own eyes the steady progress we are making toward the solution of our difficult racial problems. They will see a people fundamentally interested in fair play and in the life of the spirit, and thus correct some of the misimpressions abroad which indicate that we are a people basically materialistic and untutored.

These visitors will have opportunity to attend a concert given by the Chicago Symphony Orchestra at Ravinnia. They will look upon the paintings in the great exhibit entitled "Masterpieces of Religious Art" at the Chicago Art Institute. They will be in our churches.

It is not at all impossible that one of the chief results of the Assembly will lie in the increased international understanding and good will that will follow this visitation as the delegates return to their homes to reveal the American nation as it is.

And you who have already learned how to minister to men of all faiths—you who know the unifying power of the Christian faith—will see your own experiences demonstrated to the thousands at Evanston. When the World Council held its First Assembly, at Amsterdam, the leaders of the churches of the world revealed that Christians can worship and witness and work together. The six years since Amsterdam have demonstrated that the churches of the world, through their chosen representatives, can study and speak and stand and serve together.

At Evanston we shall come to understand even better what we experienced at Amsterdam. There, for instance, the devotional services of the Committee on Finance, a committee charged with budgets and business planning, revealed the spiritual undergirding of the ecumenical movement. The first day's service was led by Professor John Baillie, Scotsman and Presbyterian; the second day, by Father Florovsky, Russian and Orthodox; the third, by Bishop Hans Lilje, German and Lutheran (a prisoner of Hitler) and the fourth by Bishop Henry Knox Sherrill, Protestant Episcopalian and American. Those who bowed in prayer and who listened reverently to the reading of the Scriptures and of the ritual could not tell that they were listening to a Scotsman, a Russian, a German, or an American. They were not impressed by the fact that they were being led by a Presbyterian, an Orthodox, a Lutheran, an Episcopalian. They were Christians, united in a common faith in Jesus Christ as God and Saviour.

Chaplains who have served in Germany and had opportunity to

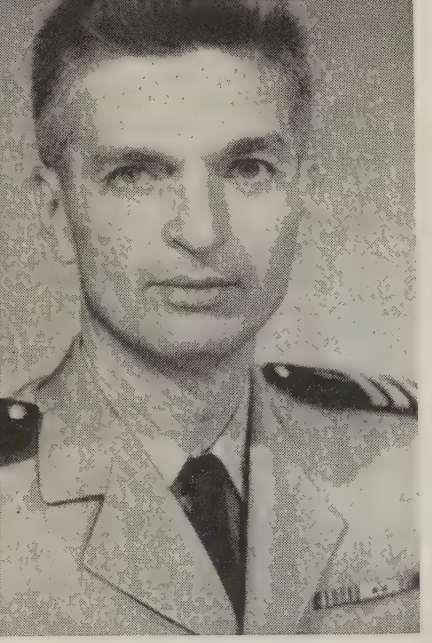
visit Geneva may have seen the Ecumenical Institute in action there. At Chateau Bossey, just outside Geneva—a beautiful chateau overlooking the lake—a brilliant faculty conducts courses in the Christian faith for the lay leadership of Europe. For instance, a course is given for the great lawyers and judges. Is it a course in law? Not at all. It is a course in the Christian faith, through which the laity are grounded in its essentials and are charged with carrying that faith into action in their chosen profession. It was the generous gift of Mr. Rockefeller that made the Ecumenical Institute possible. This study of the faith that we hold in common, engaged in by representatives of many communions, has enriched the life of all communions.

Some chaplains who are serving in the States may find it possible to attend the Ecumenical Institute being held in Chicago in August before the Second Assembly convenes. [Turn to page 16 for news of this school, as well as a picture of the permanent home of the Ecumenical Institute in Switzerland.]

Chaplains can benefit greatly by studying the documents that will be considered in the various Sections at Evanston and the reports that emerge from these Sections. The initial reports represent the democratic search for truth on the part of highly trained specialists. The reports that will come from the conference will indicate the judgment of the leaders of the church who in democratic discussion consider the specialized papers and then speak to the churches of the world.

The paper prepared by 25 theologians entitled *Christ—The Hope of the World* will be considered, no doubt, with great care. Chaplains will be interested, however, to note that the Sections will deal with problems that are particularly close to their own role and calling: "Our Oneness in Christ and Our Disunity as Churches," "The Mission of the Church to Those Outside Her Life," "The Responsible Society in a World Perspective," "Christians in the Struggle for World Community," "The Church Amid Racial and Ethnic Tensions," and "The Christian in His Vocation."

Already, by virtue of your ministry as chaplains, you have done much to foster and express our essential oneness in Christ. If now you will carry the thinking at Evanston to the men and women in the armed forces everywhere, and will interpret it in such a manner that the ecumenical spirit becomes contagious, you will make one of the most fundamental contributions to the growing unity of the Christian forces of the world.



Let's Prepare for Evanston Now!

CHAPLAIN ROBERT W. COE, JR.: "History has no brief for their attitude"

IN ANOTHER DAY of struggle and tension between East and West, the leaders of the church gathered in council. There were fourth-century Christians, both lay and clerical, who through indifference, antagonism, or a misconceived notion that there would be nothing but meaningless words and phrases, chose to ignore the relevance of events and findings at Nicaea. History has no brief for their attitude.

For the military chaplain and the people of his parish, the existing East-West tension seems of sufficient stature to claim undivided attention. To them, possible transition from tension to brutal warfare seems only too imminent and real. Such a possibility, with which the professional military man lives, appears to give him little incentive to look toward another church council, especially one gathered with an audacious theme in a youthful and unknown town. Nevertheless, the chaplain who for any reason ignores the forthcoming Assembly of the World Council of Churches in Evanston, stands in jeopardy of taking a place with his myopic fourth-century brethren who concerned themselves with immediate parochial problems to the exclusion of the most significant event of their century.

We followed with almost childlike hope the councils at Panmunjom and Berlin, eager that

some measure of peace would come out of them. In our more reflective moments we realized that here were men with limited objectives working in an atmosphere of suspicion and distrust and speaking within the restrictions of political language. It was inevitable that our hopes would not be realized.

Obstacles of this nature will not be found in the Evanston council. The main theme of the council—"Christ—The Hope of the World"—may produce eschatological wrangling, but it cannot be considered as limited in nature. Outstanding Christian leaders and scholars meeting in prayer and deliberation will not induce an atmosphere of distrust and suspicion. Theological language, in the sense that it speaks of the category of the whole, can know no restrictions.

Since 161 churches (31 in the U.S.A.) representing some 168 million people from 48 countries and every continent belong to the World Council, the scope and significance of this Second Assembly is readily apprehended. We who deal with young men confused by the shock of transfer from long associations with the hometown parish to the new and often strange aspects of the military chapel will find allies in those who meet at Evanston. For the questions and observations our men bring to us are, in the broader sense, so often the concern of the World Council:

"Chaplain, why do (or why don't) we use a creed in this worship service?"

"Why can't we have a Lutheran (or Methodist, Baptist, etc.) service?"

"Why can't our service just be a Protestant service?"

"Chaplain, I like (or don't like) this service because it tries to represent so many churches."

"Chaplain, about the Communion Service. . . ."

The chaplain who is confronted with these issues is also dealing with men for whom the problems of ecclesiology have suddenly become real by virtue of their place and manner of worship. The facile answer or explanation suffices only for the moment. Something beyond the immediate chapel service and the unit chaplain is required. The young (and older) men concerned with these problems are the men who can gain from an understanding of the work of the World Council, and they are also those who can contribute to it. Our responsibility in this situation and the action required are clear. The example of history, the temper of the day, and our own circumstances compel us to bring our findings to the battalion, the destroyer squadron, or the air group which may be our spiritual charge.

When we are convinced of its significance and value, the World Council can offer us teaching aid and homiletical material in present-

ing the relevance, and adequacy, of the Christian faith to that parish to which we may be detailed.

Information on the Assembly may be readily obtained. The April issue of THE CHAPLAIN contains a valuable discussion of the theme of the Assembly. [See bibliography on page 15 of this issue.] Be sure to request the pamphlet *Evanston and Everywhere*, which contains an excellent summary of methods whereby you may bring the Assembly to your parish.

Your Bible classes will find a reward in studying the First Epistle of Peter, since this will form the basis of the Assembly's Bible study.

Your regular study groups, or a group formed especially for the purpose, might discuss the various subsidiary themes of the conference. These are described in six preliminary reports called *Ecumenical Studies*. The World Council invites you to encourage your groups to reach their own findings and to send a copy of these findings to the New York office mentioned above, that they may be noted ahead of time by those who will guide the discussions in the various conference Sections. Thus they hope to make the findings of the conference as nearly as possible the findings of the local churches themselves.

United Fellowship or other evening groups might well prepare for Evanston by beginning with the study outlines in the February issue of THE LINK, and perhaps going on to a study of youth around the world. Or the group might catch the ecumenical spirit by having a program composed entirely of hymns and songs from around the world. [For this purpose, the best selection of hymns and folk songs available in cheap form is *In Harmony*, which may be ordered from The National Council of Churches, Division of Christian Education, 79 E. Adams St., Chicago 3, Ill. 30¢.]

You yourself may want to plan a special worship service for Sunday, 15 August 1954. We could well follow the example of the many churches that will be using the same hymn with which the Assembly will open, a text from First Peter, and the special prayer for the Assembly which is printed on the back cover of this magazine. We could go farther toward creating an ecumenical atmosphere by inviting community groups to join us, decorating our chapels with a variety of flags, and using hymns associated with various countries and various faiths.

For all of us, "Christ—The Hope of the World" is more than a theme. It is the answer to the despair and fear of the day. It is the message that we strive to make lively in the minds and hearts of the men to whom we minister. It is an appropriate and timely theme for the coming Assembly of the World Council of Churches. It rests upon us to make it known to those who are hungry for it.

AN "EVANSTON" BIBLIOGRAPHY

For latest books from trade publishers, see News and Previews, *p. 32*

Background Material

The Story of the World Council of Churches

Presents in brief compass the historical background and present activities of the World Council. 36 pp. 35c. 3 for $1.00. 30c each for 20 or more.

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Constitution

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Get on the mailing list *now* so that you will *continue* to get information about the world-wide church *after* the Evanston meeting.

CHATEAU DE BOSSEY

Home of the Ecumenical Institute, near Celigny, Switzerland

The Chicago Ecumenical Institute

August 2-13, 1954

For ministers and qualified lay or professional church workers

Purpose—

Study of the Christian faith, in close contact with notable leaders of the churches in Europe, Asia, and Africa, and with special attention to the issues that are important for the ecumenical movement

Organization—

Twelve seminaries in the Chicago area are co-operating.

The Institute will meet at six centers simultaneously:

1. Bethany Biblical Seminary, Chicago

2. Chicago Lutheran Seminary, Maywood (using facilities of Elmhurst College)

3. Evangelical Theological Seminary, Naperville

4. Federation of Theological Schools at the University of Chicago (The Chicago Theological Seminary; The Disciples Divinity House; The Divinity School, University of Chicago; and Meadville Theological School)

5. Garrett Biblical Institute and Seabury-Western Theological Seminary, Evanston

6. McCormick Theological Seminary, Chicago

Additional housing will be provided by the Baptist Missionary Training School, Chicago; Northern Baptist Theological Seminary, Chicago; and North Park Theological Seminary, Chicago.

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You may profitably attend the same center for two weeks, since the faculty at each center will be different each week.

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Second week: dinner Monday, Aug. 9, through breakfast Saturday, Aug. 14.

Expenses—

Registration fee, $7.50 per week (not refundable after July 15, 1954).

Room and board, $20.00 per week. (At the Federation of Theological Schools, University of Chicago, the room charge will vary from $2.00 to $2.50 per day. Meals will be available in University dining halls.)

Accommodations—

There will be room for 1300 registrants each week. Because of the anticipated crowds, all rooms must be reserved for "ministers and qualified lay and professional church workers." Reservations for couples can be accepted only where both husband and wife come under this definition. There will be no accommodations for families.

You may stay through the week end of Aug. 7-8 for a small additional room charge.

Some of the centers offer to accommodate you if you wish to remain through the Second Assembly of the World Council.

To obtain registration blanks, write to

THE CHICAGO ECUMENICAL INSTITUTE

The Chicago Theological Seminary

5757 University Avenue, Chicago 37, Illinois

CHRIST OUR HOPE

A Roundup of Recent Discussion

THE main theme of the Second Assembly—"Christ—The Hope of the World"—poses an area of thought and message which is almost wholly new in ecumenical discussion.

Why this theme?

In speaking of the need for the Assembly to deal with Christian hope as its main subject, the Central Committee of the World Council said:

"The world is full of false hopes, of fear and of despair. Religious indifference is widespread. In the churches, spiritual power and triumphant hope are not clearly manifest. Though there is much active evangelism, the old paganisms still maintain their power in many parts of the world, while on the other hand there are very few points at which the church is breaking out of its isolation into the world of those who hold to such modern substitutes for the gospel as communism and other political messianisms, scientific humanism and certain forms of existentialism, or are indifferent to every religious or quasi-religious faith. The presence of secularism within the church is deeply marked. Now as always, man's greatest need is God's greatest opportunity. We think therefore that the main theme of the Assembly should be along the lines of the affirmation that Jesus Christ is the only hope of both the church and the world."

The theme is timely

Paul S. Minear, of Andover Newton, writing in the *Presbyterian Outlook* (Mar. 15), says:

"The timeliness of this theme is beyond question. Today's world is torn by violent crusades, each urged on by hypnotic dreams of new Utopias. In their wake are millions of men who are numbed by despair and paralyzed by the fear that all hopes may be false. In most countries, the majorities oscillate somewhere between fanaticism and

apathy, bewildered to different degrees by the discovery that 'the name of their world has changed from home to horror' (Christopher Fry).

"Any message that gives genuine hope to such a world is unmistakably relevant. . . . Do churches agree in hailing Jesus Christ as the world's hope? *Then this very agreement obligates them to explore the links between this single hope and all those conflicting desires which have turned their world into a gigantic battlefield and graveyard.*"

But we need to understand

President Henry Pitt Van Dusen, in the March issue of the *Union Seminary Quarterly Review,* writes:

"But, as the theme has been discussed in World Council circles over the past three years, it has become apparent that the 'Christian Hope' signifies different expectations and assurances to different groups within the World Council's constituency. For many, Christian Hope is inextricably involved with, if it is not wholly exhausted by, the *anticipation of Christ's return in power and in glory to conclude and fulfill history and usher in the Kingdom of God.* In their eyes, this is an essential, a central article of Christian belief, with respect to which American Christians are especially vague if not actually unsure.

"A favorite method of disposing of the unfamiliar and unwelcome insistence on eschatology is to say that it results directly from the somber political prospect for the Old World, that it reflects a 'loss of nerve,' that it is a form of understandable but regrettable escapism. My month in Europe last summer persuaded me that there is more in this sociological interpretation than I had been willing to admit. But as a complete explanation it is quite inadequate. Emphasis on eschatology was strong in many Continental church circles long before the current 'time of troubles' developed.

"Again, it is often said that 'this business of eschatology' is a preoccupation of Continental theologians which they are attempting to foist on the saner Anglo-Saxon world. This interpretation is even less valid. At the first meeting of the World Council's Advisory Commission it was obvious that differences over eschatology cut across all geographical and denominational lines. Some of its most ardent advocates were English-speaking, not only from Great Britain but also from America.

One of the most ancient symbols of the church is a ship. This ship, not unlike that in which Jesus and the disciples sailed the Sea of Galilee nearly two thousand years ago, is the symbol of the World Council of Churches. The mast of the good ship *Ecumenica* points heavenward; the yardarm forms a cross.

"No; the problem of eschatology may shortly become, if it is not already, the framework of American theological discussion. That fact lends added importance to the debate which the main theme of the Evanston Assembly is certain to precipitate in our churches.

"It looks as though American Christians who wish to take a responsible part in Evanston preparations would have to come to terms with a phrase almost as unfamiliar to their ears as was the term 'Ecumenical' two decades ago. It is the word 'Eschatological.' Not only must they accustom their ears to the sound of the word; they must give their minds and hearts to attempt to comprehend it and why it holds so decisive, so pivotal, a place in the Christian hope of fellow-Christians in many lands and of many traditions."

And we need to prepare

Dr. Minear, again (*loc. cit.*) prods Americans to think more deeply in order to have something to contribute to the discussion:

"Some of us have so neglected the theme that our thoughts are too vague to enable us to contribute anything. Some of us have emptied the theme of relevance by limiting attention to an other-worldly millennium of pure bliss, open only to a tiny group of the elect. Some of us have destroyed hope's transcendence by making it equivalent to the success of our desires for society. Some have pauperized the one hope by preaching a Lord who serves merely as a solvent for mental distress, a panacea for domestic quarrels, or a guarantee of individual survival.

Yes, we in America have much to do to prepare our minds and hearts for the Evanston discussion."

We hope for a "second coming"

Daniel Day Williams, of Chicago Theological Seminary, in the *Christian Century* (Feb. 3), cautions us to interpret the second coming of Christ in the light of the first:

"The Bible does make some specific statements about future acts of God. It anticipates the second or final coming of Christ. What are we to say of this?

"If we speak of the coming of Christ, it is the same Christ who has already come. Therefore his coming must mean that he brings the mystery of God's love and the power of God's judgment. The

The World Council of Churches is like a family. The members have a common loyalty and heritage, but they are not all alike and there is no reason to expect them to be. The many churches and nationalities each bring to the ecumenical movement their own historic, academic, and spiritual gifts.

First Methodist Church, Evanston, Illinois. The opening worship service of the Second Assembly of the World Council of Churches will be held here August 15, 1954.

Christ who once came broke open the meaning of God's love for us so that our sin was exposed, the powers of evil were challenged, and God's will to our renewal was asserted. This came in the strange way of Christ's endurance of the cross.

"If we speak of Christ's coming again, we cannot legitimately mean anything other than that the same judging, cleansing love will assert itself. Reinhold Niebuhr has well reminded us that the Christ who came was not the Christ who was expected. We ought to acknowledge that the Christ who is to come will come in an unexpected way. However he comes, it will be his love bearing our human burden and confronting our sin. This includes the sins of Christians and of the church. It is therefore puzzling, though not uncommon, to hear Christ's coming again spoken of in a jauntily confident mood as if he were to fulfill all our present wishes and set everything right according to our conceptions. But the Christ we know can only come as a further assertion of God's judgment upon us and love's radical transformation of our existence."

But we hope in history too

President John Mackay of Princeton Seminary has repeatedly insisted:

"It is equally native to the New Testament so to experience the

power of the living Christ, or of the Holy Spirit, that one is filled with buoyant hope concerning the possibilities in history. . . . This hope which is grounded upon the Lordship of Christ in history, and is a manifestation of the presence in time of the kingdom and its supernatural powers, must be given equal status with the ultimate hope at history's close."

Or do we?

Francis D. Nichol, after taking on both modernism and neo-orthodoxy (*Christian Century,* Feb. 10), sharpens the issues with Dr. Van Dusen:

"Many churchmen in America contend that their view of the future 'does not deny the possibility of Christ's return to end history. But it does not believe this expectation to be an *essential* element in Christian hope for the world.' Their view affirms faith in 'God's sovereignty' and 'the certitude of the complete triumph of his purposes for history.' But because the 'hope for each Christian's future beyond death centers in the assurance of eternal life with Christ,' this view 'finds no need and no intelligible meaning for a fulfillment of the corporate life of mankind other than the incorporation of all which merits preservation in the eternal Kingdom of God above and beyond the stress and turmoil, the advance and retrogression, of humanity's pilgrimage in time and on earth.' (See *Christian Century,* Nov. 25, 1953, page 1357.)

"Really now, just what do these churchmen believe regarding the future? So long as they do 'not deny the possibility of Christ's return' they believe that the miracle of miracles *may* occur. But how can they, and still hold to their modernist premises?

"To make sure of their thinking, let me ask them: Is there finally to be a terminus to earth's sorry history of 'advance and retrogression'? Or is this sad sphere to roll on through eternity with God's sovereign purpose for history forever in the process of triumphing piecemeal as each expiring child of God lies down in the hope of life everlasting? In other words, is the endlessly increasing total of good men's tombstones the symbol of the gradual triumph of God's sovereign purpose?"

How think of the end of the world?

Dr. Williams, again (*loc. cit.*), probes the meaning of "last things":

The World Council is like a great adventure. We travel together toward goals only dimly perceived but toward which two guideposts are pointing: Christ's prayer for his followers "that all may be one," and his great commission to go "into all the world, and preach the gospel to the whole creation."

"The question remains about the coming of Christ as a final act of God bringing an end to history as we know it. What are we to do with these ideas of the Last Judgment, of Christ's coming on the clouds in glory with final power, of the pictures of eternal life with God in which all tears are wiped away and there is no more sea? It is clear we cannot get along without symbols of the ultimate outcome of all things. We are creatures who live on the boundary line between time and eternity. Our present experience is qualified in every moment by our dim apprehension that it all moves toward a final accounting.

"We live in the present on the basis of our sense of what ultimately counts. Yet when we try to understand the meaning of 'last things' we find grave difficulties. The reason is simply stated. Whenever something is described as an event which ends all events, we are dealing with concepts that defy intelligibility. Events are temporal. They have past, present and future reference. When we speak of a coming of Christ as an event which ends time, or try to give a description of resurrection, last judgment and eternal life, we are making pictures of the unpictureable. What shall we do, then, with these biblical concepts if we are to respect the mystery of ultimate destiny and yet see that in Christian faith we do believe something true and definite about God's sovereignty over all things?

"What we can do is to treat the conceptions of the final coming of Christ, of the Last Judgment, as symbolic ideas which occur on the boundary of our knowledge. Since they mark the boundary between what we can know and what we cannot possibly know, they must be recognized as symbols whose specific content must distort the very truth they mean to hold. Their actual content for us is the expression they give of our trust in God's righteous judgment and forgiving love as the meaning of all life. We affirm them as expressions of our trust, but in their very nature they remind us that we cannot peer beyond the boundary of the knowledge which is given to us here in this body and in this history."

The World Council is like a great wheel. Each church is a spoke which brings its own strength to the total circle of the fellowship. The wheel, however, has value over and above the merits of its parts; and the ecumenical movement is more than the sum of its members. Like a wheel also, the World Council is designed to move forward.

1st prize

Richard Frothingham

MEET YOUR SER

DAVID A. MACLENN
Professor of Preaching and
University

HOWARD THURMAN
Dean of Marsh Chapel an

TERTIUS VAN DYKE
Dean, The Hartford Theo

George E. Thomas

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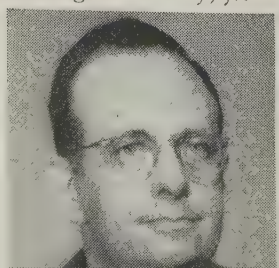

2nd prize ▸ ▸ ▸

Spencer D. McQueen

CONTEST WINNERS

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Preacher, Boston University

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John D. Zimmerman

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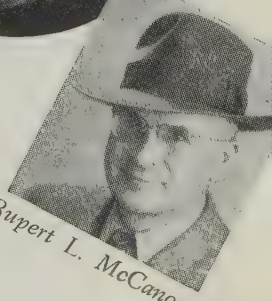

Rupert L. McCanon

3rd prize

Gaskins, Jr.

K. Sides

William J. Reid

Earl C. Grandstaff

Carl S. Ledb

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Publications

Essential Books for a Pastor's Library is the title of a forty-page bibliography selected and annotated by the faculty of Union Theological Seminary in Virginia. 60c.

Annual supplements will keep the booklist up to date.

Order from "Essential Books," Union Theological Seminary, Richmond 27, Va.

Our American Government, by Congressman Wright Patman, containing 304 pages and answering 1001 questions, is published by Bantam Books for only 35c.

Endorsing the book, President Eisenhower noted that many Americans, particularly servicemen, need fuller understanding of our government.

Serving Successful Snacks and Meals can help you plan food service for the social hour for groups of any size. Its 32 pages include information about the equipment you need, attracting attendance, simple planning methods, making up a budget, cooking in quantity, etc.

Free from the Paper Cup and Container Institute, 551 Fifth Ave., New York, N.Y.

Interpreting Death to Children is a helpful pamphlet by Helen H. and Lewis J. Sherrill, available for 5c from the National Council of Churches, 79 E. Adams St., Chicago 3.

Audio-visual Aids

"The World Around Us" is the title of a series of ten nature films produced by John H. Storer, president of the Florida Audubon Society. Each: 11 min., color and sound. Rental: $10.00. Sale: $100.00. Study guides on each film available free of charge.

Address Dept. N, Pictura Films Corp., 487 Park Ave., New York 22.

The magazine *Life* has an exciting list of 35 mm. filmstrips for 1953-54. The initial chapters of *Life's* great "World We Live In" series is being presented in full color. Other new filmstrips are being added to *Life's* series on social science, history, and art.

Order forms may be obtained from Life Filmstrips, 9 Rockefeller Plaza, New York 20.

The 11th International Audio-visual Workshop will be held Aug. 30–Sept. 4, 1954, at the American Baptist Assembly, Green Lake, Wis.

Other workshops are scheduled for June 27–July 2 at Kansas City, Mo.; July 11-16 at Ames, Iowa; July 26–Aug. 6 at Union Theological Seminary, New York 27, N.Y.; and October 24-29 at Syracuse, N. Y.

Registration fee for all one-week workshops is $10.00. Fee for the two-week summer workshop in New York City is $35.00.

Further information may be secured from the Rev. Charles H. Schmitz, Broadcasting and Film Commission, 220 Fifth Ave., New York 1.

Gadget

If you ever drive with small children in your car, you'll be interested to hear about "Twistlok." This attaches to the rain gutter of any car, prevents all doors from flying open. Just twist it to lock doors. Chrome plated; installed in a few minutes without drilling holes. $1.25. (Sleetex Co., Inc., New York 16.)

Colonel Patrick H. Buckley, former Chief of Food Service, U.S. Army in Europe, feeding MPF to a child in his rest camp for convalescent children at Arheilgen, Germany

HOPE FOR THE HUNGRY

By ERNEST R. CHAMBERLAIN

Secretary, Meals for Millions

"YOUR Multi-Purpose Food . . . has made many people feel human love." So wrote the Honorable Solemn Park, Minister of Social Affairs of the Republic of Korea, to the Meals for Millions Foundation of Los Angeles. From a trip through the wintry streets of Pusan, where he had personally ladled the steaming new food into the empty bowls of refugees, he had returned to his desk convinced that here was the answer to Korea's food problem.

In budgeting the needs of a hungry world, the word "food" appears almost as often as the word "dollar"; but the word "love" is rarely encountered in the correspondence of quartermasters, the logistics of staff officers, or the budgets of governments.

Yet both food and love, as the Korean minister understood, are

needed in the world today. Without love, food is barren and tasteless.

"The spirit of man is stronger and hungrier than the body," wrote Adlai Stevenson, reporting on his trip through Asia. "People want respect and something to eat every day."

In sending "3c meals" of Multi-Purpose Food (MPF for short) to the hungry people of the world, the Meals for Millions Foundation is helping win love and respect for America from people who are often untouched and unmoved by diplomatic utterances, or even by billion-dollar grants-in-aid.

Often described as the "20th-century loaves and fishes," Multi-Purpose Food goes to missions, relief agencies, schools, hospitals, chaplains. Sometimes they buy it. Frequently it is given "as partial payment by Americans on the debt which all men owe to one another and to God."

When MPF reached starving people of Kottarapatti in India, they were read a brief statement in Tamil telling about the Foundation. Although they were eating only three days a week and working for four cents an hour when work was available, they took up a collection and asked a missionary to send it to the Foundation. The few annas reached the Foundation as a money order for thirty cents.

"This," the Foundation reports, "is the spirit of the people who receive our help."

That help is more than simple relief. MPF introduces American "know-how" into the use of vast resources never before used for human food.

When a chaplain in Korea, Captain Vern A. Slater, wrote, "I have had fine reports of your Multi-Purpose Food and feel it is a better value than most other foods available for our purchase over here," he was expressing a verdict common in areas of food shortage—even areas in which there is "plenty of food" in the form of rice or cereal, but almost no protein foods. Plenty of food does not mean plenty of nutrition, and diets lacking in any nutritive essential are disease-producing diets.

During the past eight years the Meals for Millions Foundation has sent more than 32 million of these "3c meals" into nearly 100 countries, territories, and islands through established relief, missionary, and governmental agencies.

In the United States thousands of people, especially children, save pennies in "share banks." These "banks" are "open for business" when a Share-Bank Sticker, supplied by the Foundation, is pasted on a small jar. Into it at each meal the family drops at least three pennies "for the hungry unseen guest."

The idea of "each-one-feed-one" is spreading in America, and the accumulated pennies are sent through churches, schools, scoutmasters and camp leaders to Meals for Millions, where the money is converted into "3c meals." The unendowed Foundation is always "scraping the bottom of the

Korean refugee woman feeds Multi-Purpose Food to her grandson.

barrel" to meet the growing appeals from the far corners of the vineyard.

Increasing shipments are going to chaplains in the armed forces.

Following a recent visit to the Foundation by Colonel Vernon P. Jaeger, former Communications Zone senior chaplain at Pusan, the Foundation offered to the Communications Zone and Base Section chaplains in Korea a 5000-pound gift of MPF to assist chaplains and men of their units

in relief they are offering to Korean orphanages, schools, and hospitals.

In time the offer was accepted by the Korea Civil Assistance Command, which is undertaking distribution through a co-operative program developed with the chaplains, as well as with several relief agencies.

Then an additional donation of double the original offer brought the shipment to 15,000 pounds early this year.

How was Multi-Purpose Food developed?

During the meat-rationing period in America, Clifford E. Clinton, Los Angeles restaurateur, was food consultant in Washington to the Quartermaster General, UNRRA, and the Food Administration. His own cafeterias at home lacked "red points" to provide adequate proteins to their patrons. He approached Dr. Henry Borsook, professor of biochemistry at the California Institute of Technology, to ask whether a low-cost, nonrationed protein could be provided suitable for human use—one that could be substituted for animal proteins in restaurant service and also be available for relief.

Clinton advanced funds for research, and within a few months the three-cent meal of Multi-Purpose Food emerged from Dr. Borsook's laboratories. This new food consisted of two ounces of meal made from soybeans, fortified with minerals and vitamins and seasoned for palatability. It provided only 200 calories, but all foods provide calories, and most people have some other foods. Nutritionally the food provided amounts of protein, minerals, and stated vitamins comparable to those obtained in a meal of a quarter pound of beef, a glass of milk, a dish of green peas, and a potato.

The cafeterias used it successfully as a meat extender in any item in which they customarily used ground meat. It was found that it could be combined in countless ways with other foods without noticeably altering taste or texture.

"This offers people a new freedom," said Dr. Borsook, "freedom to eat what they like and still be well nourished."

The advantage for relief feeding lay in the fact that the new food required no change in food habits; for, though MPF may be eaten alone, most people use it as the main ingredient in some familiar dish.

In 1945 MPF was served to United Nations delegates at San Francisco. Several carloads were purchased by European governments. Dr. Paul de Kruif wrote up the find in *Reader's Digest*, quoting the head of the President's Famine Emergency Relief Committee as saying, "MPF is the answer to mass relief feeding."

The *Digest* article stimulated world-wide interest, and, when no one else could be found to make MPF available, Clinton and some business associates set up the nonprofit Meals for Millions Foundation to facilitate introduction and distribution of this new food to the hunger areas of the world.

Soya-meal is so abundant that, in the United States alone, upwards of 180 million "meals" of MPF could be provided *daily* without affecting the human food supply of American consumers. In the "expeller" processing, the meal is precooked so that only about 10 minutes is required to cook the dried meal for human consumption. It is concentrated, easily transported. When packed in tin containers, it keeps indefinitely in any climate without refrigeration.

Europeans welcomed MPF. Indians added it to their dhal, curries, uppuma. Koreans used it in their familiar *pin cha duk, chi gai, duk gook.* Mexicans mixed MPF in tortilla batter. And in the South Pacific, Catholic Marist missionaries came up with "delightful" combinations of MPF with yams, tara, etc., which natives could wrap in banana leaves and cook on hot stones. New appeals from new areas reveal new uses for MPF, such as cooking it with rose water in Arabia.

Letters to the Foundation tell of Iranian mothers who feed their babies opium to still the cries of hunger. Letters from Burma tell of boiling the "su" root to make it less poisonous for food. The world is engulfed in what has been called the "revolution of expectations." The "gray men of the world"—the billion people sometimes called the "1500 calorie army"—have challenged our well-fed complacency.

The Foundation officials have learned much about the geography of hunger in leper colonies, in pin-point islands of the Caribbean. They have learned much about the generosity of Americans and much about the barriers that exist between generous givers and grateful recipients in the world. They have also learned to discount many of the warnings that there "can never be enough food to go around."

There never will be enough food to go around, Dr. Borsook says, so long as we think of food in terms of bushels of wheat. Until we think of food in terms of 20th-century nutritional science, there will be insufficient food. But when we think of food in terms of protein, minerals, vitamins, calories, and seek out untouched resources of these nutrients in many products low in cost and abundant in quantity, then we can feed the world and provide adequate nourishment as well.

[The address of Meals for Millions Foundation is 115 West Seventh St., Los Angeles 14, California.]

WORLD COUNCIL ADDRESSES TO KEEP IN MIND

Geneva: Study Department, 17 Route de Malagnou

London: 39 Doughty Street, W.C.1 **New York: 156 Fifth Avenue, N.Y. 10**

for information . . . visits . . . literature . . . contacts

BOOKS

News and Previews

Here are the new books of special importance for "Evanston":

The comprehensive *History of the Ecumenical Movement, 1517-1948,* edited by Ruth Rouse on behalf of the World Council of Churches, is published May 10 by Westminster. (794 pp. $9.00.)

For quicker reading, a short introduction to the ecumenical movement was published last year by the Church Historical Society —*One Christ, One World, One Church,* by Norman Victor Hope. (96 pp. $1.00.) Professor John Brush, of Andover Newton, says of it: "The study group could well base a five-week course on its eight brief chapters."

Paul Minear's *Christian Hope and the Second Coming,* published April 12 by Westminster, "may help greatly to overcome confused thinking about the Christian hope at the coming Evanston Assembly," says Professor Walter Horton, of Oberlin. Part I deals with the "Structure of Christian Hope" in the New Testament. Part II concentrates on "The Return of Christ" as a problematic element in Christian hope about which Christians differ sharply. (216 pp. $3.50.)

Published April 14, in time to be helpful to the Section on Vocation at Evanston, is *Work and Vocation* edited by John Oliver Nelson, professor of Christian vocation at Yale. (224 pp. $2.75.) Contributors are Paul S. Minear, Robert L. Calhoun, Robert S. Michaelsen, and Robert S. Bilheimer.

An earlier book by Bilheimer is attracting new interest: *The Quest for Christian Unity,* published by Association Press, 1952. (181 pp. $2.50.)

Intercommunion, published by Harper in 1952 in preparation for the Third World Conference on Faith and Order, is another book receiving fresh study. Edited by Donald Baillie and John Marsh, the volume has three parts. The essays in Part III are said to be of the highest significance for all who are concerned for church unity. (406 pp. $4.00.)

Relating *A Theology of the Living Church,* by Harold De Wolf, to the "main theme" of Evanston, Professor David Soper, of Beloit, says: "The volume is an excellent example of what I call 'a theology of historical hope,' that is, an organization of the

Christian themes which makes obsolete the liberal–neo-orthodox war of the last two or three decades." (Harper, 1953. 383 pp. $5.00.)

A book of special value for the Section on Social Problems will be John Bennett's *Christian Ethics and Social Policy* (Scribner, $2.00).

Book Reviews

PSYCHOLOGY OF PASTORAL CARE

Paul E. Johnson

Professor of the Psychology of Religion, Boston University School of Theology

Abingdon Press 1953 362 pp. $4.75

In a field which may seem already overcrowded with experts, Paul Johnson stands out. He leaves no cause for complaint either of amateurishness in psychology or of immaturity in religion. There are values here for any who aspire to be counselors, for any who desire deeper insight into the human soul, for any who would improve their personal relationships.

The chapter titles give clues as to the breadth of the author's concern: "The Person and the Pastor," "Pastoral Relationships," "The Ministry of Healing," "Meeting Death," "The Pastor Himself," and "Ultimate Concerns." This list gives us an idea of how large is the work of the ministry and of how rare is the person capable of ministering effectually to the needs of all men in all situations.

Johnson never loses sight of men and women. He expresses himself eloquently and with sympathy concerning the relationships and problems with which he seeks to deal. I found myself absorbed in the book and being satisfied on many different levels as I listened to his wise suggestions about the art of listening, the ministry of healing, the counseling of persons in distress. This is not simply a book for specialists in psychological problems. It is a book that will deepen the capacities of any pastor to grapple with the problems that confront his people and to come with them into some realization of God's power and of God's grace.

Books on psychology and religion sometimes give the im-

pression that their authors are not interested in people except as raw material for books. The average man takes warning from such literature and avoids the counselor lest he find himself impaled on a pin, "suitably disguised," as an example of some sort of maladjustment. There are cases cited in this book; but they are cited in terms that are general enough to make impossible any identification of the persons involved, and they are cited with brevity and clarity. We are, therefore, spared the usual experience of getting bogged down in a lot of irrelevant casework details, and are given in the case material cited, real insight into the problem being considered.

The chapters, on the whole, which I found of greatest satisfaction and help were the chapter on the person and the pastor, the one on pastoral relationships, the one on responsive counseling, and the one on confession. The final chapter, on ultimate concerns, was disappointing. I can't decide whether this is because it is over my head or because it is over the head of the author. Its effect was to befuddle and bemuse whereas up to that point I had been intrigued, absorbed, aided, and inspired. However, I have seldom had the privilege of reviewing a book which I could recommend so wholeheartedly, and with so few reservations, as this one.

Its thorough index and very helpful bibliography will make it valuable to scholars as well as casual readers.

—Thomas R. Thrasher
Rector, Church of the Ascension
Montgomery, Alabama

CHRISTIANITY, DIPLOMACY, AND WAR

Herbert Butterfield

Professor of Modern History, University of Cambridge, England

Abingdon Press 1953 125 pp. $1.75

Don't pick up this book unless you are ready for some hard thinking. The arguments, in the author's British style, are like the Appalachian Trail: at times the going gets very rugged, and yet it so often leads out to a long and thrilling view that you plunge ahead along the path. You may not see the same things the author sees as, together, you take a long look at history; but no one could refrain from admiring the courage with which this

historian asks the questions which have for so long been avoided by "decent" political society.

If we may very greatly oversimplify his argument, we shall see it as a double contention. He contends that war can be—and once was—used as the servant of diplomacy. He sees diplomacy as the center of the real struggle of nations in any clash of interests. In this diplomatic struggle power and war are only two of many factors that may come into play, but the nature of diplomacy requires that both power and war be held strictly in hand and used only for intelligently limited ends.

Mr. Butterfield's second contention is that when war takes on the cast of a "war for righteousness" or a "holy war," it becomes the master of civilized society, and diplomacy becomes its whimpering servant. He believes that war took on this form when World War I became a war to make the world safe for democracy. Under these conditions, when war becomes master, there are no ends that limit war's extent and no ethics that limit its practices.

For this generation which has seemed to face only the equally bad alternatives of being mastered by atheistic aggressors or being mastered by war itself, this book offers at least the thought of a third possible way. It may very possibly be the truly rational and Christian way. It holds out to men, not the way of submission, but the way of the mastery of war—a mastery which could even now keep war under such controls that it does not turn upon us as a Frankenstein.

—Joe Dana
Director of United Fellowship of Protestants
Editor of The Link

SERMONS I LOVE TO PREACH

Edgar DeWitt Jones

Minister Emeritus, Central Woodward Christian Church, Detroit, Michigan

Harper & Bros. 1953 191 pp. $2.50

One of the most valuable features of this book is the Preface, included at the request of the publishers. This prefatory statement might well be made required reading in all courses in homiletics. While it is true that the methods of sermon preparation used by one great preacher may not be the exact methods to be followed by other preachers, a reading of this brief statement

on sermon preparation will certainly be helpful and stimulating to all ministers.

Dr. Jones professes to have had three hobbies in his life, namely, biography, birds, and Abraham Lincoln. One might almost have guessed these hobbies by a reading of the sermons set forth in this book. Dr. Jones has used his hobbies to good advantage as illustrative material for these sermons which he loves to preach—and which his host of friends and admirers will love to read.

—Earl F. Adams
Director of the Washington Office
National Council of the Churches of Christ in the U.S.A.

"THAT THE WORLD MAY KNOW"

Charles W. Ranson

Executive Secretary of the International Missionary Council

Friendship Press 1953 166 pp. $1.25

This is one of the books that look toward "Evanston, 1954." The coming Second Assembly of the World Council of Churches has called forth a series of books which deal with the mission, the unity, and the hope of the Christian church. This book, written by the executive secretary of the International Missionary Council, who was formerly a missionary to India, gives something of an overview of all three.

The book begins by reviewing some of the attitudes and moral and spiritual climates which make up our confused and perplexed modern world. At each turn in the road it stops to indicate what the mission of the church—to proclaim the gospel of the Saviour—means for that aspect of the situation.

Then, because he is very certain that modern church people easily forget it, the author traces the history that created this modern world, especially as that history involved the church. The reader will be intrigued by the relationships suggested but will be left with only the sketchy suggestion.

Chaplains are likely to agree most heartily when the author contends that the future of the church lies in doing the things that we have repeatedly said need to be done, and in doing them as a whole, not in denominational or national pieces. As an example of what needs to be done, he suggests a vast program of

literacy and literature for the half of the world's people who are illiterate. As a hint of new methods, he suggests a greater use of laymen in overseas programs.

This book is too involved in the wheels of the ecumenical movement, with the International Missionary Council at its center, to thrill the spirit with the call to mission and unity. It is for the man who demands hard logic and scientific attitudes in his Christianity.

—Joe Dana
Director of United Fellowship of Protestants
Editor of The Link

STRENGTH FOR STRUGGLE

William Howard Melish

Rector, Church of the Holy Trinity, Brooklyn, New York

The Bromwell Press 1953 248 pp. $2.75

The *cause célèbre* which has centered in the Church of the Holy Trinity, Brooklyn, and in which all those who believe in the freedom of the pulpit have been vitally interested, has now borne fruit in this book. Here you will gain an insight into the spirit of the congregation and into the mind and heart of the chief protagonists in the struggle. The author writes with power and with great emotional fervor. There are times when the reader is moved to take issue with some of his premises and his conclusions, but at no time is there lacking a sense of great admiration for his courage and forthrightness and for his utter sincerity.

This book is a personal history and, like most personal histories, will have to wait some years for its final and fair evaluation. The emotionalism of McCarthyism creates as its counterpart an emotionalism of anti-McCarthyism, and it is very difficult to maintain a calm and discreet attitude in reference to the problems represented by these two states of mind.

Complete understanding of our times requires the reading of this book. The liberal spirit is taking a beating, and it is exceedingly inspiring to find a liberal eager and able to sustain the blows of those who would destroy his freedom. His freedom and our freedom are not two things but one, and we shall not find ourselves free if we do not go to the defense of those whose freedom is threatened in other communities than our own.

It is of significance also that here in this church the problem of

interracial brotherhood is being faced and solved on a person-to-person basis.

Trinity Church and the Melishes, father and son, have contributed much to the thinking out of the great problems of our age and generation, and this book puts us more deeply in their debt.

—Thomas R. Thrasher
Rector, Church of the Ascension
Montgomery, Alabama

Book Notes

Growing Spiritually, by E. Stanley Jones. Abingdon Press, 1953. 375 pp. $1.50.

To those acquainted with other recent books by Dr. Jones, *Growing Spiritually* comes as a natural sequel. Written in his straightforward, forceful manner, it leads the reader by clear, practical steps along the road of spiritual growth.

Here the needs of the whole man are faced, and directions for growth are offered out of a wide and rich experience of life and a deep understanding of God's purposes for men.

Like its predecessors, this pocket-size book may be used for daily devotions, study classes, or continuous reading.

—Eleanor Miller

New Light from Old Lamps, by Roy L. Smith. Abingdon Press, 1953. 252 pp. $1.75.

This book had two very great advantages. Because Roy L. Smith was chosen to write it, the book has behind it the many years of deep study and rich experience of this famous preacher. Here you read the new RSV Bible through the eyes of a man who has lived in our world and found it interesting, challenging, purposeful.

The other great advantage comes from the fact that the author, because of many years as an editor, knows the value and limitations of space. He set about to write what he wanted to say about each text on one single page. The result is that each page is packed full of meaning; no words are wasted; it is a joy to read.

A layman, a youth, or a woman would have undoubtedly chosen other texts. Certainly other books on this same pattern would be most interesting. But any reader will be greatly helped by reading the Bible through with this great minister of Christ.

—Joe Dana

Mandate to Humanity, by Edwin McNeill Poteat. Abingdon Press, 1953. 238 pp. $3.75.

This study of the Ten Commandments is like my garden. Each year I start to grow a few vegetables. The

bright, sturdy plants begin to show a lot of promise. Then I go on vacation. When I return I look with dismay upon my garden. My fine vegetables are almost completely hidden by the herbage.

In this book the author's well-known preaching ability has evidently taken a vacation. The result is a book in which some new insights and uncommon understandings of the Commands of God are all but completely lost in the verbiage. Perhaps the new psychological treatment of religious ideas requires these long explanations, but one has to like digging through a pile of words for the key idea to enjoy this book. As one who carefully read every line, I wish that the preacher had not taken a vacation when the scholar went to work on this vital part of God's Word.

—Joe Dana

New Hearts—New Faces, by Emory Ross and Gene Phillips. Friendship Press, 1954. 120 pp. $2.00.

This is the story of the conquest of leprosy.

The authors speak of the probable origin of the disease in Egypt; mention briefly the early attitude toward leprosy, which was known in Egypt as "death before death"; then devote the rest of the book to case histories from all over the world showing the progress in the treatment of the disease.

Begun by missionaries, this work has expanded to include public and governmental agencies. Together, these forces are working to cure the disease, cure the individual, and rehabilitate him into society, which even yet often fears to give the man cured of leprosy a fair chance to become a useful member of his community.

—F. R. Creeger

What Prayer Can Do, by the editors of *Guideposts.* Doubleday & Co., 1953. 95 pp. $2.50.

People, with their thoughts, their experiences, their testimonies, fill every page of this book; and people at prayer are in the superb pictures that illustrate it.

People seeking and finding God in all the everyday experiences of their lives bring the message of this book into our own lives with soul-stirring power.

In Parables, by Clovis G. Chappell. Abingdon Press, 1953. 153 pp. $2.00.

So pertinent are these sermons to our day, illustrated as they are from Dr. Chappell's own parish experiences, that people in the parables, under his pen, become you and me as we relate ourselves to the Kingdom that Jesus was talking about "in parables."

NEWS ROUNDUP

NATIONAL

A new emphasis was placed on religion in U.S. information policy early in March when D. Elton Trueblood, professor of Philosophy at Earlham College, Richmond, Ind., and noted Quaker religious leader, was named chief of religious policy of the U.S. Information Agency.

"He brings to his new position a new concept of the function of religion in our international information activities," said Theodore Streibert, director of the Agency.

"The new position of Chief of Religious Policy, which he will occupy, in itself reflects the importance this Agency is now giving to our moral and spiritual heritage."

Before his appointment to the faculty of Earlham College in 1946, Dr. Trueblood, a member of the Society of Friends, was chaplain and professor of the philosophy of religion at Stanford University. Previously, he had occupied teaching positions at Harvard University and Haverford College.

Dr. Trueblood is author of thirteen books, of which the best known is perhaps *The Life We Prize*. His latest work is *The Recovery of Family Life*, written jointly with his wife, Pauline.

The Protestant Radio Center, sponsored by the Methodist Church, the Presbyterian Churches, U.S. and U.S.A., the Protestant Episcopal Church, and the United Lutheran Church in America, today receives free broadcast time worth more than $1,000,000 from some 700 independent and network radio stations. It serves the peoples of many countries through the Armed Forces Radio Network. The interdenominationally sponsored "Protestant Hour," produced at the Center, is heard over 215 stations. Also, services are taped at the Center for naval vessels which are not large enough to have full-time chaplains.

The cornerstone was laid recently in Los Angeles, Cal., for the largest Mormon temple ever built. The temple is expected to cost $4,000,000.

Plans to raise $296,000 annually to sustain and enlarge the television ministry of The Methodist Church were approved recently by the denomination's Council of World Service and Finance. A major part of the fund will go toward producing and distributing a new dramatic program about the life of a minister.

The Free Methodist Church recently honored its men and women in the armed forces through special local church programs. There are approximately 6000 Free Methodist service personnel.

A new national organization of Christian laymen, known as "The Yokefellow Foundation," was founded recently by a group of Christians headed by D. Elton Trueblood, new religious adviser to the U.S. Information Service. He describes the movement as an attempt at "a reformation of lay religion." Some 6000 persons in the U.S. are members.

D. ELTON TRUEBLOOD

The National Conference of Methodist Men will meet July 9-11 at Purdue University, West Lafayette, Ind.

The twelfth convention of the World's Christian Endeavor Union will be held in Washington, D.C., July 24-28.

The Naval Academy Museum at Annapolis, Md., recently received new John Paul Jones documents. They include some of Jones's memoirs and a copy of the report made by General Horace Porter to the U.S. Secretary of State when he found the hero's grave in Paris in 1899.

Of the top ten best sellers of 1953 in the field of fiction, the top two were books with religious themes—*The Robe* by Lloyd C. Douglas and *The Silver Chalice* by Thomas B. Costain. Of the top ten in the nonfiction field, seven were religious books, including the top two—*The Holy Bible: Revised Standard Version,* and *The Power of Positive Thinking* by Norman Vincent Peale.

Last year Church World Service, international relief wing of the National Council of Churches, shipped abroad almost 30 million pounds (worth $10 million) of emergency relief materials.

INTERNATIONAL

The World Council of Churches, through its Department of Inter-Church Aid and Service to Refugees, helped to resettle 8881 homeless persons during 1953.

Reports from "down under" tell of the recent opening of large Protestant churches in the islands of Samoa, the Fijis, and the Tongas. There is a new "mother church" for Samoan Methodists at Apia, and a new cathedral was consecrated recently in Suva for the Anglican Diocese of Polynesia. Also, a new 3000-seat Methodist church, said to be one of the largest churches in the entire Southern Hemisphere, was opened recently at Tongatabu in the Tongas.

When the Bible House at Pusan, Korea, burned recently, scriptures valued at $65,000 were destroyed. Thirty thousand Bibles, 53,000 Testaments, and 600,000 Gospel portions were lost in the conflagration. The fire was called the worst in Korea's history.

An uninhabited island off the coast of Korea is being made into a "boys' town" for homeless youth by the Methodist Committee on Relief. It will honor William Hamilton Shaw, a Methodist seminary student killed during the Inchon landings. The island has been named Chin-Woo ("true friend").

The Church of England, the Church of Scotland, the Church of Ireland, together with the "free churches" of these areas, the free churches of Wales, the British Society of Friends, and the British and Scottish Bible societies, have united in a project for producing a new English translation of the New Testament, to be followed by the Old Testament. British Bible scholar C. H. Dodd is directing the enterprise. Its aim is the production of a Bible "in timeless English, avoiding both archaisms and transient modernisms."

The coming Jewish year has been designated "Maimonides Year" by Israel's Ministry of Religious Affairs. This year will commemorate the 750th anniversary of the death of Rabbi Moses Ben Maimon, generally recognized as the outstanding Jewish philosopher of all time. He is credited with having influenced Jewish thinking more than anyone since the days of the prophets.

The United Church of Christ in Japan has raised 83 per cent of its total budget of 276 million yen ($761,000) during the last fiscal year. Only 17 per cent of the funds used in the budget of the church came from abroad. In its local churches, the denomination is completely self-supporting, and it provides 75 per cent of its regular administrative expenses.

Former Premier Tetsu Katayama of Japan has completed translating part of the New Testament into language which he believes "can be easily understood by all Japanese." It is aimed primarily at Japanese unfamiliar with Christianity. The first Christian ever to head the Japanese government, Mr. Katayama, a Presbyterian, was premier from May 1947 to February 1948.

GENERAL

A book antedating the Gutenberg Bible, long celebrated as the first book of the printed word, has been purchased by the Pierpont Morgan Library. This earliest surviving printed book, a missal prepared for the Diocese of Constance, Germany, is thought to be an experimental work of Gutenberg's. The Morgan Library copy is one of three known copies in existence.

Fossils of plants more than two billion years old, the oldest yet uncovered in the world, were found recently by Harvard University scientists on the shores of Lake Superior. The plants were described as algae and fungi.

EDUCATION

The nation's 450 Protestant church-related colleges will meet in June at Denison University, Granville, Ohio, to study their place in the country's development. This meeting, the First Quadrennial Convocation of Christian Colleges, is sponsored by the National Council of Churches' Commission on Christian Higher Education.

John D. Rockefeller, Jr., gave $1,000,000 in securities recently to the Harvard University Divinity School. Mr. Rockefeller's gift brings to more than $2,000,000 the funds subscribed toward

a goal of $5,000,000 for establishing a new religious center at the University.

A series of one-year fellowships to encourage outstanding young people to consider the ministry as a career are being made available through a pledge of $100,000 a year for three years by the Rockefeller Brothers Fund. The fellowships are directed primarily toward college undergraduates and recent graduates who are not prepared to make the usual commitment involved in studying for the ministry but are interested enough to spend a year at a theological school.

The Carnegie Corporation of New York gave a grant recently toward the improvement of the education of ministers. The sum of $65,000 will be used by the American Association of Theological Schools to make the first comprehensive survey of Protestant theological seminaries in the U.S. in twenty years. H. Richard Niebuhr heads the study.

Courses in Christianity will be introduced soon in the government-run schools of Moslem Egypt. The move is one of several steps taken by President Mohammed Naguib's military regime to eliminate religious discrimination.

Lincoln University in Pennsylvania, the oldest higher educational institution for Negroes in America, celebrates this month its 100th anniversary.

The Burnett Library at Texas Christian University was granted, on indefinite loan, the world-famous William Luther Lewis literary collection, comprising some 1500 volumes and manuscripts of English and American authors of the seventeenth, eighteenth, and nineteenth centuries. This announcement was made by Amon Carter, Fort Worth publisher, for the Amon G. Carter Foundation, which made the loan. The collection includes more than 900 first editions and manuscripts representing 300 authors.

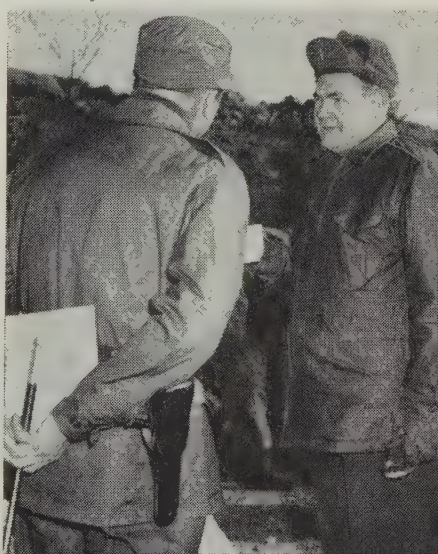
The Methodist Church's Division of National Missions has chosen Anchorage as the site of its proposed $2,000,000 Methodist college for Alaska.

Sons and daughters of ministers can now receive half-tuition scholarships, valued at $350 annually, at Syracuse University in New York State.

Union Theological Seminary, Richmond, Va., went over the top in its campaign for $2,500,000.

Bishop William C. Martin, president of the National Council of Churches, enjoys a coffee stop with Marine Corps officers during his recent tour of the Far East. He had this to say about GI's: "(They) have remarkable understanding of the job they were asked to do for the freedom of the world, and they are doing it with real spiritual conviction. We do not need to worry about their morale. It is high." He was also impressed with U.S. chaplains who are training Korean chaplains to serve in Korean army, and GI's who are building and supporting churches, hospitals, and orphanages in Korea.

U.S. Navy Photo



Texas Christian University in Fort Worth dedicated its new $1,200,000 religious center on May 9.

Rector H. Bergema of Makassar reports on a new plant for the union theological school in eastern Indonesia. A dormitory for 126 students, a classroom building, a chapel, and faculty residences have been erected on 21,000 square meters of land. The school expects to enroll students from the Protestant churches of Minahasa, Kalimanten (Borneo), Timor, Bali, and Ambon. Most of the funds for the new buildings were raised by the churches of Holland and the United States.

After three years "in exile" in makeshift buildings on a hillside in Pusan, the famed Ewha University, first college for women in Korea, is now back on its original campus in Seoul.

The Harvard-Yenching Institute in Cambridge, Mass., has made a one-year grant of $8000 to International Christian University in Japan. Of this sum, $3000 is to be spent for the salary of a professor of Chinese history, and $5000 for the purchase of books and periodicals in the field of Oriental civilization.

A faculty residence named the "Colorado-Wyoming-Utah House" has been completed on the campus of the Japan International Christian University with funds raised by church people in these states. The first occupants are Dr. and Mrs. Emil Brunner, of Switzerland.

Since the start of the academic year, 23 colleges and universities throughout the United States have received Japanese cherry trees in appreciation of their support of the general scholarship fund of the Japan International Christian University.

In a "turn-about" situation, Dr. John A. MacLean, pastor of the Ginter Park Presbyterian Church in Richmond, Va., recently contributed money to Japan International Christian University for the purchase of an avenue of Japanese cherry trees to be planted on the ICU campus at Mitaka. Each tree will bear a metal tag with the name of a personal friend of Dr. MacLean, who is a member of the Board of Directors of the ICU Foundation in New York.

Presbyterian young people of the Synod of New York have raised $6000 as a permanent endowment for an annual scholarship at the Japan International Christian University.

Dr. Henry P. Van Dusen, president of the United Board of Christian Colleges in China, has announced some "challenging opportunities" for service among Chinese outside China proper. Among the opportunities are: the establishment of Chung Chi College in Hong Kong with 500 students; the opening of a Christian college in Formosa; provision for scholarships for refugee Chinese in American, Japanese, Philippine, and Indian universities; erection of centers for Chinese students in Malayan, Indian, and Japanese colleges; use of former Chinese university professors and students in the preparation of anticommunist literature for use in southeast Asia; and a religious program among Chinese students now in American Colleges.

PERSONALITIES

The highest ecclesiastical post ever held by a woman was vacated recently when **Sarah Chakko,** one of the six presidents of the World Council of Churches, died in Lucknow, India. She was principal of Isabella Thoburn College, a Christian interdenominational college for women. She was born in South India in 1905 of Christian parents. She studied at Queen Mary's College for Women in Madras and at Chicago and Michigan Universities in the United States. She was president of the Student Christian Movement in India, Burma, and Ceylon;

a member of the Board of Christian Higher Education of India and of the National Christian Council of India; vice-president of the World's YWCA; a founder of the first graduate school of social service in India; chairman of the Academic Council of the United Provinces; and vice-president of the United Provinces Christian Council of India. In her unique position as the first woman to become a president of the World Council, she represented 161 member communions in 48 countries, involving approximately 170 million Christians.

Thor Johnson, conductor of the Cincinnati Symphony Orchestra, recently became chairman of the National Council of Churches' new Commission on Music. Serving with him are **Dmitri Mitropoulos,** conductor of the New York Philharmonic, and **Robert Shaw,** director of the Collegiate Chorale.

J. Lane Miller, who with his wife compiled the Harper's *Bible Dictionary, An Encyclopedia of Bible Life,* and a travel book, *Cruising the Mediterranean,* died recently at the age of sixty-nine. For the past ten years he was pastor of the Methodist Church, Rye, New York.

The Rt. Rev. **William Jones Gordon** of Fairbanks, Alaska, Bishop of the Protestant Episcopal Missionary District of Alaska, was named by the U.S. Junior Chamber of Commerce one of "ten outstanding young men of 1953." Mr. Gordon is the youngest bishop in the history of the Protestant Episcopal Church.

Twenty-two-year-old **Eugene L. Inman,** of Fosters, Mich., a prisoner of the Communists for three years, has decided to go into the ministry. He said he "experienced the touch of God" during the torture of his imprisonment, when Communists tried to make him renounce his religion. He is the only survivor of 230 men who were ambushed by a Chinese division early in the Korean War. He is now enrolled at Olivet Nazarene College, Kankakee, Ill.

Lawrence D. Folkemer, head of the Department of Religion at George Washington University, Washington, D.C., recently became pastor of Washington's largest Lutheran church, the Lutheran Church of the Reformation.

G. Bromley Oxnam, resident bishop of the Washington Area of the Methodist Church, received a citation from the women leaders of the American Jewish

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Chaplain Gale R. Baldridge greets President Dwight D. Eisenhower after worship service at Kindley Air Force Base, Bermuda. The President was in Bermuda attending the "Big Three" conference.

Defense Department Photo

Congress recently for his "contribution to the cause of religious freedom and freedom of conscience."

The 1954 Russell Colgate Distinguished Service Citation was given to **Cleveland E. Dodge,** New York industrialist, civic leader, and Presbyterian layman. The award is made by the Division of Christian Education of the National Council of Churches.

Luther D. Reed of Philadelphia, Pa., recently received the Elbert E. Conover Award "for distinguished contribution to church design." Dr. Reed, president emeritus of the Lutheran Theological Seminary in Philadelphia, never in his eighty-one years designed a church. But the students he taught said he instilled in them a great appreciation of church design. The award is made by the Church Architectural Guild of America.

William H. Morton, professor of biblical archaeology at Southern Baptist Seminary, Louisville, Ky., was recently named director of the American Schools of Oriental Research at Jerusalem for the school year 1954-55, succeeding **James Muilenburg,** who returns to Union Seminary, N.Y.

E. Stanley Jones, missionary evangelist, was honored recently at a dinner in New York on his seventieth birthday. Dr. Jones's sixteen books have sold a total of 2,678,915 copies.

A package of the most recently developed medical supplies for fighting leprosy was flown by Air France to **Albert Schweitzer,** the great missionary doctor in French Equatorial Africa and Nobel Peace Prize winner. Air France made the flight as a tribute to Dr. Schweitzer and to mark its transportation of the millionth parcel it has handled since 1947.

J. Carter Swain, teacher of New Testament at Western Theological Seminary, Pittsburgh, Pa., will head the National Council of Churches' program for interpreting the Revised Standard Version of the Bible to the American people. He will begin July 1 traveling to communities who call upon him for speaking services.

Woolsey W. Hall, of Washington, D.C., recently received the Layman of the Year award from the city's Federation of Churches. Mr. Hall, a member of the Presbyterian Church, U.S.A., retired from the U.S. Treasury in 1949 after 46 years of service. He is the second Negro layman to receive the award in the Federation's 18-year history.

A young Methodist minister, **John S. Wood,** recently became director of social education for the United Christian Youth Movement and the Youth Department of the National Council of Churches. He has been president of the Methodist Youth Fellowship, president of the Christian Youth Council of New York City, and regional chairman of the United Christian Youth Movement.

James W. McClain, who resigned as radio's "Dr. I. Q." in 1946 to become an Episcopal minister, is now promoting an interdenominational boys' ranch ("Three Cross Ranch") in Texas, where he will serve as chaplain.

General **Albert Orsborn,** international head of the Salvation Army, will retire from his post on June 30.

CHAPLAINS

Richard B. Cheatham, formerly with the staff and faculty of the Chaplain School, Fort Slocum, N.Y., has been assigned to the Office Chief of Chaplains for duty with the Planning and Training Division.

Maurice S. Sheehy, head of the department of religious education of Cath-

olic University, Washington, D.C., was promoted to Rear Admiral recently. He is the first Roman Catholic chaplain chosen by a selection board for flag rank while on inactive duty on the Reserve list.

Navy Chaplain **Bernt C. Opsal** has been named president of the Lutheran Bible Institute.

A book *God Speaks,* published in March by Westminster Press, is the work of Presbyterian Chaplain **Frederick W. Brink,** senior chaplain of U.S. Fleet Activities in Sasebo, Japan. He has written one previous book, *This Man and This Woman. God Speaks* is a series of meditations.

Chaplain **Waldo Smith,** who served with the Canadian First Armored Brigade during World War II, has written a book, *What Time the Tempest.*

Walter H. White, senior station chaplain of the Marine Corps Air Station at Cherry Point, N.C., since 1952, was released from active duty recently to become associate chaplain at the Chapel of the Four Chaplains, Philadelphia, Pa. He joins Daniel A. Poling, originator and chief supporter of the chapel.

E. G. Hotaling, chaplain at the Naval Training Center, Bainbridge, Md., has been released from active duty to become pastor of First Baptist Church, Needham, Mass.

Bruno Bruns, Navy chaplain for ten years, has been released from duty to become chaplain of the New York Port Society and the Mariners Church, New York City.

Churchgoers of the 11th Marine Artillery Regiment recently dedicated a new chapel in Korea which they call St. Barbara Chapel in honor of the patron saint of artillerymen. Officiating at the ceremony were Chaplains **Robert N. Stretch, J. A. Kane, W. T. Bassett,** and **F. T. O'Leary.**

A new chapel was dedicated recently at the isolated Naval Communications and Radio Facility at Kamiseya, Japan. **Raymond W. Moore** will be chaplain in charge.

Chaplain **Patrick J. Martin** has been assigned to Walter Reed Army Medical Center as Assistant Catholic chaplain. He has been on duty in Trieste, Italy, for the past year.

Recent awards to chaplains:

BRONZE STAR: Luther C. Bergland, William J. Brown, William E. Calbert, Alvin E. Clark, Orville A. Coats, William B. Downey, Robert C. Feeney, Norman T. Goldberg, Fredrick H. Hoffmann, Frederick Hunt, Maurice S. Kleinberg, Aloysius M. Knier, Kenneth A. Lee, Francis R. Lewis, Charles W. Lovin, Robert F. Mashburn, Alvie L. McKnight, Carl P. McNally, John J. Morrisson, Francis P. Patterson, Timothy Quinn, Charles J. Richard, Guy A. Ritter, Edward J. Saunders, Henry Siegman, Lowell R. Spangler, John R. Taylor, Parker C. Thompson, Robert D. Wilson, and Paul E. Winslow.

OAK LEAF CLUSTERS TO BRONZE STAR: Francis D. Bridenstine, Lester A. Burnette, Ferdinand B. Demsher, Henry L. Durand, and Oliver DuFresne Kehrlein.

LETTERS OF COMMENDATION: Alford V. Bradley, Clement F. Faistl, Allan R. Fredine, Charles A. Goss, Floyd L. Heckard, Wayne F. Kildall, Albert S. M. Kirkland, Glenn D. Lauby, Robert E. Parsons, Charles F. Pegram, William F. Pitman, and Herbert L. Redd.

PURPLE HEART: John L. Barry.

SILVER STAR: Henry F. Jonas, James F. Madden, W. F. Pitman, and Cormac A. Walsh.

You can follow the crowd,
But there's not much cheer
In always looking
At someone's rear.

Toastmaster: a guy who introduces a man who needs no introduction.

Bore: one who keeps on talking after we have thought of something clever to say.

A horse in Pennsylvania was by way of being a mathematical genius. Not content with tapping out correct answers to problems in addition and subtraction with his hoof on the barn floor, he mastered algebra and trigonometry, too. Came the day, however, when his overambitious trainer attempted to teach him analytic geometry and brought on, instead, a complete nervous breakdown—a predictable result of trying to put Descartes before de horse.

—Bennett Cerf, *The Saturday Review*

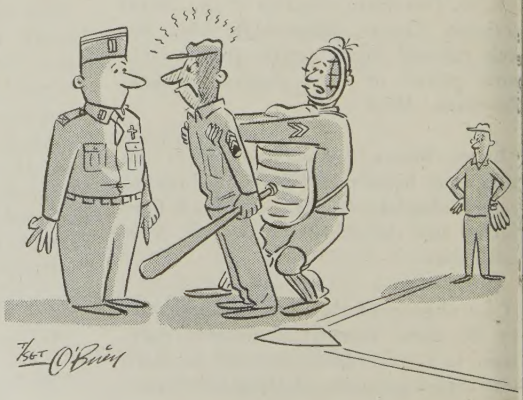
Young husband: "I wish you could make the kind of bread my mother used to make."

Bride: "Well, I wish you could make the kind of dough my father used to make."

A Londoner visiting St. Andrews for the first time determined to try a round of golf. The game seemed easy enough, and his first drive was a terrific swipe. When the turf had ceased to descend, he turned to the caddie and asked, "What did I hit just now, my lad?"

Came the answer: "Scotland, sir."

—*Tit Bits*



"Don't say it, Sarge!"

THE GENERAL COMMISSION ON CHAPLAINS
122 MARYLAND AVENUE, N. E.
WASHINGTON 2, D.C.

OFFICE OF THE DIRECTOR

To: Active-Duty Chaplains in the Armed Forces

Dear Brethren:

I should like to share a couple of concerns with all of you, and ask for your assistance, in connection with The Chaplain.

My first concern is that The Chaplain shall -- within the limit, but to the full extent, of its resources -- bring to all of you the maximum of inspiration and practical help. This is what the churches that make its publication and distribution possible expect and want. Since the degree to which a magazine serves its basic purpose is determined pretty largely by the understanding and judgment of those who choose its content, the editors of The Chaplain will be very grateful for any criticisms, or any suggestions for increasing its helpfulness.

My second concern has to do with the distribution of the magazine, from the point of view both of effectiveness and of economy. Too many copies are not reaching chaplains; too many copies are being returned because of our inability to keep up with changing addresses.

After discussion of the problem with the Chiefs of Chaplains, and with the Supervising Chaplains, it appears that, as a means of meeting the problem of changing addresses and of variations in organization and procedures in the Services, we should use a combination plan of distribution. In some instances we feel most sure of reaching you promptly by mailing your copies individually, as now; in other instances, we think we can do better by mailing sufficient quantities to Command Chaplains, so that they may be forwarded to many of you with the regular distribution of materials from the offices of the Command Chaplains.

We are not sure the plan will improve the situation for you, but we should like to try it out, beginning with the August issue. If it does not work more effectively than our present plan of distribution, I hope you will let us know. Our chief concern is that each of you shall receive a copy of each issue regularly and without interruption.

As always, with every good wish, I am,

Fraternally yours,

M. J. Creeger

Marion J. Creeger

PRAYER FOR THE ASSEMBLY

Almighty God, Father of our Lord Jesus Christ, from whom cometh every good and perfect gift, we pray for the health and the power of Thy Church on earth. We confess that we have made it unworthy by our own unworthiness. We have clung to ways which are merely our own, and have caused the Church to continue in division. We have failed to give ourselves only to Thee, and have brought weakness upon the Church. Renew in us a right mind, O Father, that there may be new life and power in Thy Church unto Thy glory.

We pray for those who prepare for the coming Assembly of the World Council of Churches, that all that they do may be inspired by Thy Spirit. May their thinking be courageous and true; may their plans work wholly to the good of Thy Church; may they serve with the devotion of a single mind stayed on Thee alone.

We pray for those who will attend the Assembly, that in their preparations for their work there, they may seek Thy purposes; that in their discussions, they may speak to defend only Thy truth; that in their decisions they may follow the leading of Thy Spirit unto the service of mankind.

We ask Thy blessing upon this undertaking, that Thou wilt judge, correct and redeem each part and step, that the whole may be a great sign unto men of the presence and the coming of our Lord, even Jesus Christ.

And now unto Him be glory in the Church, through Christ Jesus, world without end. Amen.